

THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

1897

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No. 72.—NEW SERIES.]

DECEMBER, 1897.

[PRICE ONE PENNY.]

RAROTONGA OF TO-DAY.

BY REV. JOHN J. K. HUTCHIN.

CHRISTIANITY was introduced to the island of Rarotonga in 1823 by the Rev. John Williams, who left the celebrated pastor Papehia here to teach the people the truths of the Christian religion. The power of Christianity soon manifested itself, and for more than seventy years Rarotonga has been a Christian island.

According to the Government census, taken in 1895, the population numbers 2,454. The true Rarotongans number 1,623; natives of the Cook's Group and other islands, 684; 98 Europeans, 11 Chinamen, and 38 half-castes, bring up the total population to 2,454. We think, however, that the population is somewhat over-estimated.

The Rarotongans belong to the Polynesian race, and are of a light olive colour. They are a tall, athletic, well-proportioned people. They are intelligent, cheerful, and kindly disposed towards strangers. Of late years, as the goods of Europe and America have been brought within their reach, they have become more acquisitive, and, hence, more active in order to supply their own wants and to obtain the luxuries they desire. The facility with which they have been able in the past to get intoxicating liquor has militated against the

prosperity of the island, for a native given to drinking habits only works to get drink. The moral sense, too, is only imperfectly developed. The appreciation of the beautiful in nature, the love of truth for truth's sake, personal purity, the sense of the dignity of labour—these are imperfectly developed amongst them. They are also greatly lacking in self-reliance and self-control. With the progress of education, and a deeper acquaintance with the truths of Christianity, we trust that they will gain these qualities.

Tinomana is the Ariki or supreme chief of a tribe who live at the western end of the island, in the village of Arorangi. She is a good and amiable woman, and is kind to her people. Her grandfather was the first chief on the island to accept the Gospel. Ma'etu has been for the past fifteen years the pastor of the village of Ngatangia, and has done good work there in the past. He is a worthy man, of great intelligence and sound common sense.

Most of the Rarotongans live in stone houses, built of coral and lime, with corrugated iron roofs. Inside many of them you will find chairs, tables, sofas, &c. There are a few wooden houses, and on the further side of the island you will find a few houses built of reeds or poles, with thatch roofs. The stone house, minus the corrugated

iron roof, and thatched with the pandanus leaf, which God has given them as a thatch, is the ideal house for this part of the world, and the least liable to damage by hurricanes.

The people are for the most part agriculturists, but they are also good mechanics, and build their own stone and wooden houses. Several vessels have been built here at various times.

One of the industries of the women is mat making. In former days the manufacture of bark cloth was carried on, but now we seldom hear the peculiar ring of the wooden mallet on the hard iron wood log, on which the bark is beaten out.

Buggies and bicycles are also very common on the island. Nearly every native household possesses a buggy or cart of some sort, and a horse, also a sewing machine; and we boast a Rarotongan Bicycle Club. We also have a carriage factory, a smithy, and a local newspaper called *Te Torea*. The chief exports are coffee, copra, oranges, cocoanuts, bananas, lime juice, and pine apples. The chief imports are provisions, hardware, and articles of clothing. We are sorry to say that spirits, wine, and beer to the value of £715 were imported last year. We hope that further measures will be taken for stringently regulating this traffic. The imports were £24,628 15s., against £25,665 for the previous year; and the exports amounted to £16,196, against £20,720 for the previous year. Wherever there is much drinking amongst natives, there little planting takes place, and consequently there is a falling off in the exports, which has been the case in Rarotonga.

In the year 1888, in answer to the request of the chiefs, the British flag was hoisted, and in 1890, by an arrangement with the New Zealand Government, a British Resident was appointed—F. J. Moss, Esq. The islands of the group—Rarotonga, Mangaia, Aitutaki, Atiu, Mitiaro, and Mauke—are now federated, and send members to the Parliament, which meets at Rarotonga every year. The chiefs of the group form the Government, with Queen Makea of Rarotonga as the permanent head. Each island has also a Council of its own, for the purposes of local self-government.

Various Acts have been passed during the last seven years, but useful measures are of no avail unless they are properly administered. For instance, a Public Schools

Act has been passed for the purpose of securing an English education for all the children of the island. This Act is likely to prove a failure, as the Act does not provide for compulsory attendance, and nothing whatever is said about inspection of the schools. The salaries, also, are not sufficient to induce competent teachers to come from New Zealand or elsewhere.

A hospital also has been started, and a doctor is supposed to feed the patients, and to supply medicine, nursing, and attendance for £180 a year. Such Acts are not statesmanlike. The London Missionary Society, recognising the need of higher education, in the year 1894 erected a boarding school for boys and girls, which has been a success. The Government contributes £2 10s. per annum towards the maintenance of each child. The number for which this payment is made is not to exceed fifty, and each child must be a native of the Cook's Group of Islands.

There are five villages on the island, and each village has its church, school house, and manse, built and kept in repair by the people of the village. The Matavera Church, with the huge buttresses to its walls, is quite unique. It will hold 250 people. (See page 285.) The people also support their own pastors, pay other local expenses, and also make a contribution to the London Missionary Society. The Institution for the training of native pastors was commenced in the year 1839, by the Rev. A. Buzacott; 536 men and women have been trained here and sent out to evangelise the heathen, as well as to instruct the people of this group. The light of the Gospel has been carried by natives of the Cook Islands to Samoa, Maré, Lifu, Nukunono, Aneiteum, Tanna, and since 1872 to New Guinea. There are twenty-eight couples now in the Institution, and we hope to send seven couples to New Guinea at the end of this year.

These are critical days in the history of the Rarotongans. Will the onward wave of the so-called civilisation of the Caucasian race sweep away the Polynesian? Shall Japheth dwell in the tent of Shem, and entirely oust him? Changes must come, and some changes would be welcomed, and would be for the better. Yet we should like to see the Polynesian under true self-government, making further advances on the upward way towards righteousness of conduct, loftiness of purpose, strength of character, and all that goes to make true manhood.

SECRETARIAL NOTES.

FROM THE ACTING FOREIGN SECRETARY.

AS these pages are passing through the press, sad news is to hand from India. The Rev. Edwin Lewis, of Bellary, is dead. Of his serious illness from heart trouble we had previously heard by letter, but we were hoping that he would rally, as he had done before. This, from the telegram of November 16th, we find was not to be. A sincerer soul, a more lovable man, a choicer spirit, a truer missionary, one could not meet, and the thought that here below we shall see his face no more fills the heart with a painful sense of loss. Mrs. Lewis, too, we grieve to add, is seriously ill. For her and for the fatherless sons there will be the tenderest sympathy. One of them, happily, is near his mother in India, and will be a great comfort to her.

THE latest tidings of Mr. Spicer and Mr. Thompson came in the form of a cablegram on Tuesday, November 9th. The Board was sitting at the time of its arrival. It contained an acknowledgment of a message sent by the Directors and also announced the dates of their intended departure from Tamatave. Mr. Spicer is to leave in the Messageries Maritimes steamer on December 18th, and will come direct to Marseilles, where he is due on January 14th. Mr. Thompson will leave Tamatave three days later and proceed to Cape Town, *via* Mauritius. He expects to be detained in South Africa for some few weeks, the Board having asked him to confer with the Bechuanaland and Matebeleland missionaries and the Congregational Union of South Africa on matters of interest and urgent importance, so that it will be the middle or end of March before we have the pleasure of seeing our much missed colleague. A hearty welcome awaits him.

EVERY November one of the leading duties of the Board is the consideration of estimates of expenditure for the new year that have been forwarded by the various district committees of missionaries. These committees annually pass the whole of their work under review, mutually agree where reduction is possible, where increase is required, and submit an estimate which the Directors on their side have to consider. When the funds allow it, a *warrant* of expenditure is prepared authorising all in the estimate that meets with the Board's approval. This year, I much regret to say, this has not been found possible. The income and expenditure up to date are very much on a par with what they were twelve months ago, but there is no evidence of *enlarged* income. Consequently, the Directors have not as yet seen their way to do more than simply repeat the warrants of 1897. The readjustment of China salaries referred to in my November "Notes" involves increased outlay in China, while the rise of the rupee adds to the cost of the work in India. On the other hand, the curtailment of the Madagascar Mission has already reduced expenditure there, and possibly further reduction may be found necessary. But until this is made perfectly certain, the Board, not unnaturally, hesitates to assume that it will; and for the present, at any rate, is unwilling to authorise developments in other fields on the expectation of diminishing opportunities of usefulness in Madagascar.

BUT how perplexed and disappointed the district committees of missionaries will be when they receive these warrants for 1898, and find that they are simply a repetition of those of the current year. Think of what it means. Between two and three hundred men and women, working and praying, blessed by God in their undertakings, joyfully noting an opening here, a pressing opportunity there; seeing the need for more efficient teaching in their schools, for additional evangelists in their districts, for dressers or nurses in their hospitals, for a boat to be used on itinerating voyages along the great waterways of China, for a preaching hall, a village chapel, a more generous supply of Christian literature; and, relying upon the promises of support with which they were sent out, asking in a hopeful spirit for the extra dollars, taels, rupees, or pounds, as the case may be; and then, after months of waiting, doomed to learn that all this healthy, natural progress and development of their work is to be checked because the funds entrusted to the Board by the churches are inadequate! To intensify the irony of the situation, a sub-committee deputed to examine the estimates in detail, heartily approved of the *items*. In fact, they were of the very kind we should expect as answers to our prayers for God's blessing on the work.

THE Board has, however, given a promise to reconsider these estimates at the beginning of the year, and, *if possible*, should the financial position be more favourable, send supplementary warrants sanctioning the extra £1,200 or so that has been asked for. Will our readers ask themselves whether they ought not to do something to make this possible?

IN the March issue of the CHRONICLE I mentioned the wreck of a very useful little vessel named the *Hanamo*, or the *Blessing*, that had rendered valuable service to the western branch of the New Guinea Mission, in which she was employed in conveying food from the more fertile districts to the sterile portions of the coast, where some of the teachers are stationed. She was a craft of about three or four tons, and was presented to the Rev. J. Chalmers, for the Mission, by a gentleman in New Zealand. The missionaries find they cannot do without another *Hanamo*. Is there no kind donor who will provide her? or send a contribution towards her cost?

LET me add, as Editorial Secretary, the following two items of information:—(1) The Directors have resolved to place the half-a-crown edition of the Rev. C. Silvester Horne's "Story of the L.M.S." on the list of New Year Offering Prize Volumes, which are offered as alternatives to the book of the year; and (2) to issue the same intensely interesting book in a cheap paper cover edition at *one shilling net*, or in quantities at *twenty-four copies for a sovereign*. The object of this is to bring the book within the reach of elder scholars. The edition will be a marvel of cheapness. GEORGE COUSINS.

FROM THE HOME SECRETARY.

THE first six months of the present financial year closed on October 31st, and though it is impossible at present to forecast the year's accounts with anything like accuracy, the following statement will be of interest:—Our receipts for general purposes

from April to October inclusive are between £300 and £400 less than those for the corresponding period of last year. Legacies show an increase of £2,000, but I expect they will not reach much beyond the average figure this year, and will be far short of the sum, nearly £15,000, which we received last year. Meanwhile, the expenditure for the same period has exceeded that of the same six months in 1896 by nearly £1,500, though the Board has strictly kept the letter and the spirit of its resolution not to extend the Society's work. While this intermediate return is not so bright as we could desire, it gives no cause for despondency, but only spurs all well-wishers of our work to maintain, and, where possible, increase their efforts during the remainder of the year.

Two months ago I referred to a discussion coming on at the Board regarding our anniversary meetings in all parts of the country. The resolution unanimously adopted by the Directors on the subject will be found on page 269 in the Proceedings of the Board. I bespeak for it the earnest consideration of all local secretaries and other organisers of our meetings, and eagerly desire their co-operation in carrying it into effect. In many quarters the opinion has been growing that the services of Directors and others who have large acquaintance with the work of the Society should be more freely employed. They are able to put many arguments and make many appeals that even that admirable deputation—"a real live missionary"—has not the power or time to press upon a meeting, and for lack of which our constituency does not advance so rapidly as it should towards the ideal of embracing every member of all the churches linked with us. I gladly state the fact that many Directors are hungry for opportunity of speech upon their labours, and many others are waiting to serve the auxiliaries with effective speech and intelligent advocacy.

FROM remarks made to me at recent conferences I fear there is an idea abroad that the forming of a branch of the Watchers' Band means the addition of another meeting. This is a mistake, as will be seen by reference to the printed information issued by the Band, in which it is plainly stated that a meeting is not essential. A branch can be formed by any twelve persons in a church who will pledge themselves to pray at least once a week for our missions. Of course such persons may be stimulated in their "watching" by a quarterly or occasional meeting; but they can fulfil the pledge, and help forward the work without any stated gathering. I trust this note will lead many churches to form branches of this important union. They will wondrously increase their own zeal by doing so, as well as bring undreamt of blessings to our representatives abroad.

WE shall be thankful if early notice can be given in the churches that the January Sacramental Collection will be devoted to the Widows' and Orphans' Fund. The amount raised last year was about £300 less than we required.

ARTHUR N. JOHNSON.

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WALTHAMSTOW HALL, SEVENOAKS.—The committee have to announce with the deepest regret, that Miss Unwin has, for family reasons, sent in her resignation as Lady Principal. They have received many applications, but it is obviously impossible, hurriedly, to fill so important a post, and they earnestly ask the prayers of their friends that they may be rightly guided in this important crisis.

PROCEEDINGS OF THE BOARD.

Board Meeting, October 26th, 1897.—Rev. THOMAS GREAR in the Chair. Number of Directors present, 66.

THE Acting Foreign Secretary introduced the Rev. W. J. Edmonds, on his return from Madagascar after a short service of rather more than five years, during the greater part of which time he had undergone very trying and troubled experiences. His work having come to an end under the new conditions which prevailed, it had been considered advisable that he should come back to England. The Rev. W. G. Brockway, B.A., and Mrs. Brockway were returning to Calcutta, to resume the pastorate of Union Chapel and Bengali work in the City. By a somewhat novel arrangement, Miss Morrish, bearing an honoured name, greatly respected and loved at Plymouth, was going out as an honorary helper with Mr. and Mrs. Brockway. A lady friend of the Society at Plymouth had undertaken to pay her passage, so that no charge would fall upon the Society in her case. Mr. A. J. Gould, formerly superintendent of the Mission Press at Kuruman, was returning with Mrs. Gould to open a new station at a large village connected with the Kanye Mission.

The Chairman addressed a few cordial words to each of the missionaries, who responded in turn.—Mr. Edmonds said there had been promise of great results in the Tsiafahy District if consecutive work could have been carried on. He referred briefly to the painful experiences through which he had passed of late, including an attempt upon his own life. At the end of last August only two out of sixty churches in his district remained intact, and only between twenty and thirty people out of an average of 15,000 dared to have anything to do with him.—Mr. Brockway referred to the value of pastoral work among European communities in foreign lands.—Mrs. Brockway also addressed the Board, and testified to the blessing which she had felt from the weekly prayer meeting at the Mission House.—Miss Morrish recounted some of the steps which had led her to offer her services, and among the interesting personal facts mentioned by her were, that her father was one of the first collectors for the *John Williams*, and that her brother was only prevented from devoting his life to the work of the Society by the failure of his health.—Mr. Gould said that although the Printing Press at Kuruman was not the great success which they could have wished, it had by no means been a failure. Its income had greatly increased in later years, and the monthly magazine published by the office had been the means of restraining the revival of heathen practices, by means of the publicity which had been given to efforts in that direction.

The following resolution was passed:—

"That, in recording the death of the Rev. John Stoughton, D.D., which took place at Ealing, on October 25th, the Directors gratefully recall many memories of a long life devoted to unwearyed service in the cause of Christ and His Kingdom. They are profoundly thankful that their departed friend so incessantly found and availed himself of congenial opportunities by mouth and pen of serving the cause to which he was consecrated in youth, until the call of the Master came to him to enter into rest when he was within a few weeks of the ninetieth year of his age.

"Remembering that Dr. Stoughton was both constitutionally and spiritually predisposed to regard with special interest those aspects of truth in which evangelical Christians are united, rather than those in which they differ, and that he consequently associated himself closely with such institutions as the British and Foreign Bible Society and the Evangelical Alliance, they are glad to believe that the catholic constitution of the London Missionary Society was at least one reason for the interest which he felt in its work, and for the manifold service that he rendered both as a Director for many years and as an ever ready advocate of its cause both in the pulpit and on the platform.

"While recording their conviction that his name will be honourably associated with the names of many of the former generation to whom it was given to carry the Lord's banner without stain or dishonour through seasons both of conflict and of triumph, the Directors earnestly pray that the high character, loving spirit, and far-reaching influence of their former colleague may be with them, not only as a fragrant memory, but as an ever fresh stimulus to faith and service in the Master's Kingdom."

The following recommendation was agreed to :—

"That, in order to extend missionary information and to enlist the sympathy of a larger proportion of the members of the churches, the Board is of opinion that local secretaries and others responsible for the arrangements of anniversary meetings should endeavour to secure, in addition to the missionary deputation, some home speaker who will not only bring before the meeting the wide range and great diversity of the Society's operations, its present opportunities and urgent needs, but will impress upon all present the obligation which lies upon every believer in Christ to make the good news of His Kingdom known in every part of the world."

Mr. W. Badman, of Gravesend, was elected a Director in the place of the Rev. W. Tucker, who has removed to Nailsworth.

It was decided to transfer Miss Hare from Fianarantsoa to the Girls' Boarding School at Papauta, Samoa, her work in Madagascar having been brought to an end through the action of the French Government. The Board also agreed to ask the Rev. J. H. Holmes, of New Guinea, to undertake the establishment of a new station at Orokolo in that island.

Board Meeting, November 9th, 1897.—Rev. THOMAS GREAR in the Chair. Number of Directors present, 66.

An offer of service by Mr. C. F. Rich, of Western College, was accepted.

The following resolution was unanimously adopted, and it was decided to send it in the form of a memorial to the Secretary of State for India :—

"That this Board of Directors of the London Missionary Society, which has been preaching the Gospel of Jesus Christ in many parts of India for nearly 100 years, having had its attention called to the various reports issued by Her Majesty's Government at home, together with the new rules that have since been passed by the Indian Government for improving the health of our soldiers serving in India, desires, in the first place, to express its agreement with many of the suggestions made for lessening the temptations to vice, such as warning and instruct-

ing young soldiers and urging officers to interest themselves in the physical and moral welfare of those under their command.

"This Board notes with satisfaction the proposals of Her Majesty's Government that, in future, soldiers suffering from disease caused by immorality shall lose their pay during their period of incapacity for work, and this Board trusts that Her Majesty's Government will insist that these proposals shall be carried into effect. It also hopes that henceforth such disease shall be looked upon as a disgrace and one that will affect future promotion and the ultimate certificate of character.

"This Board hails with special pleasure the words of Sir George White in his late general order, in which he 'invites the co-operation of all officers and men from the highest to the lowest to use their best personal efforts in their several spheres of duty to lessen the evil.'

"This Board would further respectfully suggest to the Government that, in addition to these proposals, it should take into consideration the desirability of increasing the number of married men in the army.

"Whilst cordially acknowledging the good which it believes will be effected by the suggestions referred to, if fully carried out, the Board observes with extreme regret that Her Majesty's Government has consented to the repeal of Act 5 of 1895, and that the Government of India has again established rules for dealing with disease caused by vicious indulgence, which convey to men the impression that such indulgence is a necessity, and that this necessity is acknowledged by the Government, and indirectly provided for by the certification to those concerned that all women suffering from the particular disease have been excluded from the Cantonment, and, consequently, that such indulgence may be taken with small risk, if not with absolute impunity.

"This Board is absolutely opposed to all forms of regulating vice, because they bring the State into complicity with sin, because they mislead the men for whose supposed benefit they are passed, and because they invariably fall with injustice and hardness upon the degraded and unhappy women who are subject to their action.

"The Board, therefore, earnestly beseeches Her Majesty's Government to reconsider and withdraw those rules which directly or indirectly give sanction to immorality, and to depend for the prevention and removal of disease upon moral influences, and upon legislation which is in harmony with moral law."

WEEKLY PRAYER MEETING.

THE weekly prayer-meeting is held in the Board Room of the Mission House on Thursday from 3 to 4 p.m.

At each meeting one of the Secretaries gives recent information of the Society's progress and needs abroad and at home.

All friends of the Society are earnestly asked to attend when possible.

The following will preside during December :—

December 2nd.—Rev. W. Hardy Harwood, Union Chapel.

" 9th.—Rev. N. Rowland, M.A., Putney.

" 16th.—Mrs. Dando, Bristol.

" 23rd.—Rev. G. Cousins.

" 30th.—Rev. A. N. Johnson, M.A.

A BRIGHT SPOT IN DARK MADAGASCAR.

LAST month we gave a letter from Mrs. Sharman, describing the young students in her home, which was a gleam of light in the midst of the darkness and sadness of Malagasy affairs at the present time. We now give the phot graphs of these young men. Mrs. Sharman writes:— "It is hard for *me* to speak of the work which is done in our home, but I know God is blessing it, and it is the happiest and most delightful part of our Mission work here, I think, though, we are very much in love with every department—college, church, Sunday-school, country work, etc., but the *home* pays best. You may like to hear just a little

refreshing little times. Then for two hours studies go on in earnest, and at ten all must be in bed.

"On Saturday, there are classes for drawing and painting until 10 o'clock. Then the 'boys' come home again, and I inspect their drawings and dole out the soap for the week, and off they go to wash their clothes by the river-side, and either there or here on the premises to take their weekly bath. As they chiefly wear white coats and trousers, and the almost universal 'lamba,' there is generally a large wash. Saturday evening is spent in reading, and by some in preparing sermons or Sunday-school lessons for next day. Sunday is a happy day. We have a lovely school at Isotry. Last Sunday we had 265 present. After morning service and



MR. AND MRS. SHARMAN AND THEIR "BOYS."

of our every day life. The students attend college every week day. Breakfast is served each morning about 6.30, and consists of cooked rice and a little relish. College commences at 7.45. At 12 the secular students are dismissed, and at 12.30 they have boiled rice and relish again. From 2 to 4 o'clock they are at college. After that, the boys have games, read, work in the garden, and in many little ways help me, taking messages, chopping wood, etc. The latest amusement is cricket. Supper over, we assemble at 7 o'clock for prayers. This evening hour is the happiest in the day; we sing a hymn, read and talk over our subject, and often one or other of the Christian boys prays. We have most

school, I take the teachers for the lesson appointed for the following Sunday. In the afternoon the 'boys' go to Ambohipotsy Church, or to the French service, held at our old Normal School. Sunday evening is the time of the week. The evening meal being over, we gather in the sitting room, and there we have a delightful time—talks about 'home,' music by the boys or ourselves on the piano (some play very nicely, indeed, and we keep a harmonium away in the attic for them—for they are fonder of it than we are), singing hymns and reading aloud. About 9 o'clock we close, often with 'Momba any' ('Abide with us') to the dear old tune, and with reading and prayers."

THE WOODFORD MISSIONARY DAY.

LAST July Rev. W. Dorling, of Buckhurst Hill, suggested that the forty-two churches of the East London (L.M.S.) District should hold a missionary day. This suggestion was carried out on October 20th in bright, sunny weather. The large numbers who came to the meetings fully repaid the trouble and thought of those who had arranged them.

The morning meeting was devoted to conference and prayer. In the afternoon Rev. W. Pierce (West Hampstead) preached a sermon both beautiful and powerful on Psalm xciii. 3. In the evening Rev. A. Foster, of Hankow, Rev. J. R. Bacon, of Gooty, and Rev. G. Cousins addressed a large meeting. There were no collections, and prayer formed a large part in each of the sessions of this missionary day.

The morning meeting was presided over by Rev. W. E. Anderton, who said that the meeting was held for the highest of all objects—viz., to enter into fellowship with the Lord Jesus Christ, as Saviour of the world, in aspects both spiritual and practical. In many of the churches represented there, the work of Christ was being done in circumstances of increasing difficulty; yet it was still a relief to open our hearts to the world-wide aspect of Christian service, to think of the vanguard of Christian effort triumphing in untried fields.

Rev. C. Wickham, of Walthamstow, spoke on the maintenance of missionary zeal in our churches. Missionary zeal is dependent on the true missionary spirit. To this four "eyes" are essential—the eye of interest, of information, of industry, of intercession. To-day the churches are overwhelmed with appeals to their sympathy, and we must not forget they all have to put forth their interest in many directions. Missionary interest is revived each May meeting, but it must be kept up (difficult though it be) all through the year. Therefore we need more information. This can be got, and we should feed our spirits by study of the work that is being done. The editorial and publication department of the L.M.S. is to this end invaluable. Next to information comes industry. We must work even to the being diligent in business, that we may have means to extend the Lord's work; we may be "beggars" for Christ; we may join missionary parties. The eye of intercession is the eye of faith that looks up to Him who alone gives true success. This finds stimulus and help in the Watchers' Band.

A well-maintained discussion then took place, touching, amongst others, the following points:—Too much stress, said one speaker, should not be made of the appeal to give. Another responded that the poorer churches were both delighted to give to missionary objects and counted it a privilege. Several speakers advocated the missionary box on the table on Sunday mornings. In one church this had raised the contributions from £15 to £60, in another from £24 to £60. A definite relationship between a Sunday-school or church and a particular missionary has proved a means of maintaining interest. There ought to be missionary libraries, said one. Another referred to the usefulness of the Watchers' Band Library. "Restore the annual missionary meeting for each church," said one. "Give us the monthly missionary prayer-meeting," echoed another. "Let us have missionary sermons, and mis-

sionary anecdotes as illustrations," said a third. Still another said that the secret of true missionary success lay in the teaching to all Christians their responsibility to bring not merely their own locality, but also the wide world, to Christ. "Let us have high ideals," said a later speaker; "but high ideals need practical details. At Sheffield, for instance, missionary interest has been deepened by hard, persistent work. The ministers have preached missionary sermons, the young men have delivered missionary addresses; the young women have introduced missionary boxes into the homes of church members. Thus by united effort the churches have been permeated with missionary interest." The enlisting of Christian Endeavour members in the work of spreading information in the churches and Sunday-schools was urged by several speakers. Mrs. Cook's paper will be found below.

Rev. R. Partner dealt, in the few minutes at his disposal, with four objections to missions, often urged by regular worshippers at our churches. They say, "Missions are a failure." Bid them study. They say, "The benefit to natives is doubtful." Much can disprove this—*e.g.*, the wonderful change in individual heathen when they come to Christ. They say, "Money is wasted on educational work." But often the converts from schools are the brightest and noblest fruits of missionary work. Again, schools reach children whose parents cannot be approached. They say, "We have heathen at home." But Christ said, "Go ye into all the world," and we dare not disobey Him.

HOW TO INCREASE MISSIONARY INTEREST IN OUR SCHOOLS AND C.E. SOCIETIES.

BY MRS. HENRY COOK, OF WOODFORD.

(*Paper read at the Woodford Missionary Day.*)

WE rejoice to think that "For Christ and the Church" is the motto of all our Christian Endeavour societies. This being the case, the last command given by the Master, to go into all the world and preach the Gospel, must surely take a foremost place in the thoughts and aspirations of every Endeavourer. One may, however, suggest channels through which the missionary interest may find vent, and by which a more thorough knowledge of the needs of the missionaries may be brought before the Society.

I think the method adopted by some a most excellent one. This is the agreement among the members each to take a special portion of the mission-field as their study, making themselves responsible to give, from time to time at their meetings, information respecting it. In this way the Society is kept in touch with the growth and development of the various mission centres, and with the special circumstances of the missionaries placed there. One Endeavourer is always on the alert to gather news of Madagascar, another of India, and so on. Each, perhaps, is able to get into direct communication with this or that portion of the mission-field, or can find a friend who is; and information coming freshly from such sources must surely add reality and earnestness to the prayers of those who meet together, and

make them feel, as Carey put it, that they are "helping to hold the ropes" for those who are labouring in these far-off lands.

Christian Endeavour societies can do much towards helping the spread of missionary literature. The circulation of the Watchers' Band Library affords a most useful channel of work. If these books have not already been put into circulation in the church, I think that no Christian Endeavour society should rest until it has secured one of its number to take up this responsibility. I would also suggest that the Endeavourers should help in the spread of missionary literature, by collecting from friends, missionary magazines and pamphlets that are no longer wanted, and by leaving them at the homes of the parents of our Sunday-school scholars. Many of us often feel sorry that we are unable to read much of the missionary literature that from various sources comes into our houses, and when we think that there are many who from year's end to year's end may never have a publication of missionary interest in their homes, and of others who have very few, it seems a sad waste that these pamphlets—many of them full of interest and stirring anecdote—should be left idle; or, at most, that they should at last, when their information is somewhat out of date, be made into a parcel and sent off to some hospital or sailors' mission. We cannot, of course, imagine that anyone with missionary enthusiasm would be guilty of condemning such papers to the waste-paper basket.

There are many other ways of furthering the missionary cause that might be suggested to our Christian Endeavour societies. We would, however, urge them not so much to take up fresh work and new interests, as to seek to strengthen the missionary organisations already existing in the church. Above all, let us do everything in our power to cherish missionary enthusiasm among our young people, resting assured that if they have the cause of Christ in these far-off lands thoroughly at heart, they will not fail in interest for that which is nearer home.

With regard to our Sunday-schools we *expect* our scholars to take an interest in foreign missions. We show that we do so by asking them for a weekly subscription to the funds of our Society. It is to be feared, however, that our expectations are not largely realised in this respect. Is not the reason to be found in the scholars' lack of knowledge of the subject? Do we not depend too much on the occasional address from a missionary or the reading of a missionary letter, and are we not apt to forget that in many cases (with the exception, of course, of what they may learn from their own teacher in class) these are the only opportunities which the children have of hearing anything upon the subject? Our own children can often listen to conversation on missionary matters, and may have the occasional privilege of meeting a missionary in their own homes. But these children have not such advantages. Is it not probable that they too often give, because it is the custom

in the school to do so? But when they get older and hear adverse criticism on foreign missions, they have not the knowledge to combat it, and so often become as elder scholars, really antagonistic to the foreign cause.

This want of knowledge may be proved by anyone who will take the trouble to question the children who come with their collecting cards for the missionary ships. I would suggest, therefore, in the first place that our Sunday-school children are instructed in the history of missions. That they are so taught that they would be able to stand an examination in the subject. We examine them from time to time in Bible knowledge; could we not sometimes see that they had an examination in missionary knowledge? It would, I think, be both interesting and useful. Let us, above all, see that they have a thorough understanding of the fascinating history of the evangelisation of the South Seas, of the quiet patience and noble heroism of the first missionaries, and of the needs of those now there; and we shall not then have the answer given us with regard to the missionary ship which I have had, that it is the "Poor Children's Ship," or that its destination is China.

Would it not be a good plan occasionally, instead of an address, to have a missionary afternoon that should be prepared for some weeks previously by teachers and scholars? Let the school be divided into sections, each taking one portion of the missionary field as a study. Then let each of these sections, as questioned from the desk, contribute something as to the commencement and growth of the mission in that portion of the field, naming some of the striking facts concerning it, and the chief missionaries who have laboured there.

Secondly.—In order to make the subject more real to the children, the missionary cause might always be mentioned in the opening or in the closing prayer, and it would increase the interest if the order of the Watchers' Band Manual were observed for this. We doubtless would not think it wise to ask the younger children to join the Band, but let us encourage them to unite with us so far, by telling them how that in the coming week this or that portion of the mission-field would be remembered by thousands of Christians, and that they, in praying for the missionaries in that part of the world at that special time, would be joining in a circle of prayer that girdles the whole world.

Thirdly.—I would recommend that once or twice a month, or oftener if thought fit, the teachers should be asked in turn to give a missionary talk from the desk, the time being limited to five minutes. This is enough to tell some anecdote or give some telling piece of information concerning some country or district, taking the order again of the Watchers' Band week of prayer. A map of the place referred to, hung in front of the desk, would help the scholars to remember what they heard.

Fourthly.—We want, I think, to eliminate from our Sunday-school libraries missionary books which are written in

such a style that the children do not care to read them, and to put in their place those that they will read. We must be particular not to give the children books that deal with a great many facts, important as they may be for the older folk. Let us give them lives of the missionaries written specially for them, books full of stirring anecdote, full of vivid pictures of the habits and surroundings of the people in these distant countries. There are several of this kind, but we would like more, and we ought to see that they are in our Sunday-school libraries, and that when there, our scholars are encouraged to read them.

While offering these suggestions for the school as a whole, it is of course taken for granted that each teacher embraces the opportunities so often occurring of illustrating the Bible lesson by incidents in missionary life; and, in conclusion, let us aim high for our scholars; let us so instruct them and so pray for them that we may hope to train up in our schools many who shall esteem it a glorious privilege to be themselves the bearers of the Gospel message to the lands of darkness and superstition.



FROM THE SECRETARY OF THE WATCHERS' BAND.

UNFORTUNATELY for our Birmingham meeting, the deeply interesting ceremony of the unveiling of Dr. Dale's statue in the Art Gallery was fixed for the same hour, and necessarily drew away many who would otherwise have been with us. Two other meetings in connection with the Congregational Union were also held at the same time; but, notwithstanding these and other powerful counter-attractions, a large number of friends rallied to our gathering at Carr's Lane, and many expressions of appreciation of the meeting were afterwards heard.

THE meeting opened with the singing of the hymn "O Holy Spirit, as we meet," and was then led by the Rev. J. Lewis Pearse in a most sympathetic and comprehensive prayer. The Chairman, the Rev. J. D. Jones, M.A., spoke heartily in support of the W.B. movement, and, after a brief address by the Hon. Secretary on the progress of the Band and the outlook for the future, the Rev. W. Justin Evans still further and most ably represented the home side of the work. The thrilling address from the Rev. J. Richardson will not soon be forgotten, and every listener was intent as he so graphically showed how great was the need for continued prayer on behalf of the work and the workers in Madagascar. Mrs. Bacon followed with an earnest plea for India, and when the meeting closed it was felt that the interest had been well maintained throughout. In after gatherings many inquiries relating to the movement were made and several meetings arranged for, and I have no doubt that seed was sown which will bear good fruit in days to come.

I HAVE the pleasure to announce that the third edition of our Manual and Atlas, making the sixtieth thousand, will be ready for issue at the beginning of the new year. I have endeavoured

to make it as complete as possible. Much of the letterpress has been re-written, a considerable amount of additional matter has been introduced, and the remainder has been revised and brought up to date. The maps have also been corrected and the new Stations inserted. Every watcher who wishes to be conversant with the conditions under which the work of our Society is being carried on, the means employed, and, as far as can be known, the results attained, will therefore doubtless desire to be in possession of this, the latest and best edition. The price will be as before—to members, 4d.; to non-members, 6d.

FOR the sake of those who are anxious to take note of changes in relation to the Stations, or to record interesting incidents in any of the fields of labour, a limited number is being prepared which are *interleaved*. These will be 2d. extra, and I think they will be welcomed and appreciated. Copies can be obtained through the Branch Secretaries, or will be sent direct from the office, on receipt of the amount, with 1d. added for postage. I sincerely hope that this little work, which forms a Missionary Handbook of our Society, may lead to a quickened and deepened, as well as to a more intelligent interest in the great enterprise in which the Society is engaged, may prove a stimulus to every one of our hundreds of Branches at home and abroad, and may help very largely to increase the membership of the Band.

AN addition has been made to the Reading Cases for the Manuals, by means of which they will hold and show both the Membership and Watchword Cards. The *extra* cost for this addition is 4d. The prices of cases thus fitted will therefore be—in cloth, 10d.; and in roan leather, 1s. 10d.

THE Institution for the Education of the Daughters of Missionaries, Walthamstow Hall, Sevenoaks, was established in the year that our beloved Queen began her reign, and has during these sixty years given much appreciated help to very many of the Missionaries of our Society in the training of their girls, and has fitted for service some of our most highly esteemed workers. The Committee are very anxious that the work that is thus being done, and done so well, should be more widely supported by the prayer and sympathy of the members of our churches. They feel that as a most needful branch of missionary effort it has a strong claim upon the remembrance of those who are awake to what is involved in the sacrifices of missionary life, and therefore ask that it should have a place in the prayers of all our faithful "Watchers." JAMES E. LIDDIARD.

NEW BRANCHES.			
<i>Branch.</i>	COUNTRY.		<i>Secretary.</i>
Sheffield (Lower Wincobank)	Mr. Oliver.
WALES.			
Troedrhiwdalgar	Miss S. L. Griffiths.
CHANNEL ISLANDS.			
Guernsey (Eldad)	Miss F. de Garis.
Jersey (St. Aubin's and St. Peter's)	Mr. E. C. Stockton.

LET us love so well ;
Our work shall still be better for our love,
And still our love be sweeter for our work.

Mrs. Browning.

WOMAN'S WORK



HOMES FOR STARVING WOMEN.

BY MISS THEOBALD, OF MANGARI.

EARLY in the year I took my turn for a month at Mirzapur, while the famine work was so heavy for our ladies there. When I returned I found things beginning to look bad in our district. Up to that time the famine distress had not reached us, but since May it has been steadily growing worse, and there is much real suffering now. We have tried to find employment for as many as possible, and there are seventy labourers to be paid daily. Most work on the land, anything we can find to be done; some bring fuel, and some spin wool. This latter I must tell you more about. The houses, which were built with money generously given from Clapton Park Girls' School last cold weather, were occupied in February by my Mangari teachers and one girl, who came to us when we were on tour. Gradually others came—one woman from Mrs. Parker, two from our Benares ladies, and several through my own workers at the out stations. Some of these came in a starving condition; my teachers helped and sheltered them for some weeks before they broke their caste, and before I brought them here. But my married workers could not keep them indefinitely, so I had to make room here for the most pressing and promising cases. Several of them were first driven by want to beg to come; nearly all are young-widows, deserted wives, and girls. If they have had homes they have been helped at home. I and my faithful helpers are full of hope that out of these twenty women and

twelve children many will become real Christians. The houses are crammed, and have "overflowed" into the only vacant house we have for our out-station workers when they come for a night.

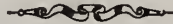
The spinning is for blanket weaving, which is going ahead and giving such nice employment to the women. The coarse country blankets are always saleable, at a fair price, in the cold season, and I am hoping to work the industry without a loss in time. The house women are joined by several from the villages round, who can now earn five pice a day, for which they are most thankful.

The work has developed, as I little thought it could in so short a time. Of course the famine has had much to do with it; but the women are here voluntarily under instruction, and it is good to see the change for the better in everyone from the first.

I have a grand little woman acting as matron, who has come from such a Home herself. Every other day she goes out preaching in the villages, while her colleague stays in charge of the Home. She also teaches all who will learn, to read, and gives Scripture lessons daily. My opportunity is at evening prayers, when we gather nearly forty strong! On Saturday I gave them a pice all round, the first time, only stipulating that they should not spend it on Sunday. On Sunday morning a number of them put it in the collection box at the service; there must be a spark of gratitude somewhere. But they are just like children, and have to be taught everything.

Our preaching and teaching in the villages goes on as regularly as the weather will permit. The rains here have been good so far, so good that they have frequently kept us at home. We hope to open another out-station this month, but we do need more workers badly.

Much of my time is taken up every day in seeing applicants for relief from many miles round. Nothing has been done by the Government in our district, and there is no poor-house nearer than Benares. Weak ones cannot possibly get so far. We hear every day of deaths from starvation; cases that if we had known sooner might have been saved. Last week, while we were away at committee meetings, one of the many turned away in our absence was found dead not many yards away next morning. It has been a great comfort to have our own famine fund for distribution. I am having from that Rs. 500 per mensem, and it will not be enough this month. But we do hope that soon the worst will be over. In another month prices should be more reasonable.



THE SCHOOLS IN COIMBATOUR.

BY MISS GERMAN.

LEAVING our bungalow early one morning, we started out with some friends to see something of our schools in Coimbatour. Passing the large tank as we entered the town, a sight met our eyes that was not calculated to impress the mind of a European with the idea that the natives were particularly cleanly in their habits.

The tank was fairly well filled with water, and in it were men and women bathing themselves, cleaning their teeth, washing clothes, bullocks, &c., whilst others were drawing the water for drinking and all household purposes.

The first school we visited was that conducted in the Salvation Army Temple. More than sixty girls meet here daily for instruction. They look very bright as we enter the room, and greet us with hearty "salaams." They are divided into three classes, two standards in each class. The girls are chiefly heathen, though there are a few who love our Lord Jesus Christ, and who suffer no little persecution in consequence.

The next school is much smaller, and conducted in a native house. Here are only two teachers and two classes, though the scholars range from the third standard to that of the infants. Some of the little ones are marking out the letters of the alphabet in sand, and also forming them with small black seeds. They all join in singing a hymn for us very willingly, if not very musically, in Tamil, and then with the usual "salaam" we leave them.

Our next visit is to the Boys' High School, which is carried on with great difficulty, owing to the want of accommodation. The rooms are small, and the classes so large that the work is hindered upon all sides. So great is

the need for more commodious premises that one or two large classes have to be taught in another building altogether.

Leaving this school we pass through a very busy part of the town, and then on into a quiet lane, where a splendid piece of ground has been bought, upon which a new High School building is being erected. Our missionaries in Coim-



BUILDING THE HIGH SCHOOL.

batoor are at the present time having to bear a great deal of anxiety and care concerning this special piece of work, for not only do the workmen need to be watched almost all the time they are upon the spot, but funds are lacking to complete the building and provide the necessary furniture.

As the sun is getting high, and the time almost come for breakfast, we gladly turn the heads of the bullocks towards home.



THE LATE MRS. SEWELL.

OUR friend the late Mrs. Sewell died on Tuesday, the 12th October, after three days' illness, aged eighty-two. Happily, Mr. and Mrs. E. J. Sewell, lately returned from India, were with her. It was her great hope to spend her last days with them and she was preparing to leave Parkstone and make her home with them. But she was ready for the higher call. Her loss here will be greatly lamented, especially in the Congregational Church. She laboured to the last with unceasing interest to promote the cause of foreign missions, especially in India, where she had herself lived as a devoted missionary for many years. She sailed for India with her husband, Mr. James Sewell (deceased June, 1893) in February, 1838. The voyage, being prolonged by detention in South America, occupied five months, so that they did not reach Madras till July of the same year. As soon as they were stationed at Bangalore she determined, in face of great difficulty and opposition, to begin a school for girls of all castes, and this school, the first of the kind in the Mysore Province, was opened in 1839, and continued to flourish, as well as other schools afterwards established, mainly under her superintendence, excepting when health interrupted, till her final return to England in 1864.

CHINESE OFFICIAL RECOGNITION OF A MISSIONARY'S SERVICES.

BY REV. J. MACGOWAN, OF AMOY.

THE Rev. T. Richard, of the English Baptist Society, and the Rev. G. Reid, of the American Presbyterian Board, have for some time devoted all their energies to reach the great scholars and officials of China. They were profoundly convinced that if they could touch them they would be influencing the power that really controls the Empire. It was a daring and ambitious scheme, for the men they had in view were nearly all thoroughly anti-foreign, and labouring under the firm conviction that China had nothing to learn from any other nation outside of itself. In pursuance of their purpose, books were prepared that showed that all advance in science and learning was to be found in connection with Christianity, and that if China hoped to retain her position amongst the nations of the earth, and prevent a repetition of disasters such as had fallen upon her in her conflict with Japan, she must study the secret of the rise and prosperity of the Christian countries of the West. Persistent efforts were also made to meet these men in their homes, and discuss with them, in a friendly way, these great questions. This was a very difficult matter; but their perseverance was finally rewarded, and some of the most influential and haughty of the high officials of the capital had their minds so touched by the devotion of these two missionaries to China, and their desire for her welfare, that they consented to meet them.

Li Hung-Chang, who is more advanced than most of the great mandarins, helped all he could to bring this about. The result is that men in the highest positions in the Government have come to see that the old exclusive policy and contempt for foreigners must be abandoned. Accordingly it has been agreed that a kind of Imperial Institute shall be established in Peking, where the latest results of Western learning shall be taught. The carrying out of this scheme is to be in the hands of the missionaries, who, of all classes of foreigners in China, have gained the respect and esteem of these high dignitaries, simply because they have seen that they alone have evinced a deep and profound concern for their country, and have at the same time pointed out to them, what they themselves have begun to see, are the true remedies for the weakness of China.

Li Hung-Chang has been deeply impressed with the wisdom and devotion of these two men. He has conversed with them, and had them visit him in his home. Many a time have they discussed together plans for the regeneration of China, and they have always found him a sympathetic listener and a wise adviser as to the methods they should adopt to win the confidence of men high in official positions who could help mightily in the new schemes for the regeneration of the Empire.

In the early part of the present year Mr. Reid returned for a time to his home in the United States. Before he left,

the following testimonial was forwarded to him by Li Hung-Chang:—

“ TO REV. GILBERT REID,

“ Founder of the American Mission to the Upper Classes of China, Peking.

“ DEAR SIR,—Having on various occasions gladly shown my interest in the good work recently organised by you among the educated and official classes of China, through whom the masses may be readily enlightened by means of Western knowledge; and knowing also of the many years of self-denying labour you have devoted to the welfare of the people in various parts of China, it is with much pleasure that I offer you this testimony on the eve of your departure for the United States.

“ I have admired the bold and tireless energy with which you have faced the difficulties of your present task. It is unfortunately true that suspicion, prejudice, and self-sufficiency are peculiar traits of educated Chinese, especially noticeable in their estimation of other countries, perhaps because of the isolation of China from Western influence for so many centuries; but, whatever may be the cause, the lamentable effect is seen in the present backward state of China among the nations of the world.

“ The social, educational, and official systems of China have tended to give to the educated classes control of the destinies of the nation. Whether such a monopoly of power be good or bad need not now be considered: it exists, and the practical question is how to turn it into beneficent and useful channels.

“ You have set about solving this problem in a way that should commend itself to every friend of humanity. Unquestionably, if you can give to the blind leaders of our people light and learning enjoyed in the West, they, in turn, will lead our people out of their darkness. I think I may claim to have many friends in the United States where you now go. The cordial reception I met with wherever I went made a deep impression upon my heart, and has greatly endeared your people to me. If it would interest them to know that I regard you highly, and will give you a helping hand in your future efforts to bring more light into the world and encourage higher aims for aspirations, you may use for that purpose this letter from

“ Your friend,

“ (Signed) LI HUNG-CHANG,

“ *Senior Guardian of the Heir Apparent; Classical Reader to His Majesty the Emperor; Senior Grand Secretary of State; Minister of the Foreign Office; and Earl of the First Rank.*

The above letter is a remarkable one. It is safe to say that such a one has never before been addressed by a high official of China to a foreigner. To those of us who knew this country thirty years ago, it seems incredible that some of the sentences in it could have been penned by such a man. One of these is most astonishing—viz., “the blind

leaders of our people." These words refer to the scholars of China, amongst whose number Li Hung-Chang occupies a distinguished place, as will be seen by one of his titles. They have for ages been the teachers of the land. The masses have looked up to them, and have regarded them as their leaders. The great statesman says they are blind, and he appeals to the missionaries for light. This, to my mind, is a most pathetic invitation to the Christians of England and America for help to correct the teachings of men that he has discovered to be blind. The question now is: Shall the churches of these two great countries respond to the call of this distinguished man or not? The time of China's true awakening is at hand, and this cry for help from the west ought to be responded to in a generous fashion. Our sympathies ought to be strong and our response immediate.

REAPING TIMES IN MONGOLIA.

BY REV. J. PARKER.

FREED at last from that bugbear of a missionary's life, the building of a house, I had time to turn my attention to that which lies more near to my heart—the preaching of the Gospel. Not that there has been a cessation of preaching, as the daily evening and Sunday services have fallen to my share. But now the whole heart could again be given to it. More especially, the out-stations needed visiting. For a year our newest station of Pei-tz-fu had been unvisited. This demanded first attention. Before starting, three men here in Chao-Yang were asking baptism. The history of two of them is interesting. This old man of seventy-two, blind with cataract and too feeble to kneel, is the father of one of Gilmour's earliest converts. From his son he learnt the Gospel years ago. The idols of the house were put away; but only after eight years has he been persuaded to confess Christ. The young man with him, had, years ago, a small huckster's booth in the market-place, right beside Gilmour's preaching-stand. There the seed, unseen, found good ground. Idolatry was thrown overboard, and the man himself has been heard speaking publicly in the market-place against idol-worship; and now, after these years, he has come forward for baptism. What hindered him so long? From being a huckster, he took a situation in a shop which, to an Englishman, would be slavery; for one's whole time is the master's. He regulates your going out and coming in; and he was not allowed out. On the night of baptism, I sent the deacon for him. He was told that he was out, though we knew for a certainty that he was in. Upon this my servant said that he would bring him; and he was as good as his word, for in a quarter of an hour they both entered the chapel, triumphant. Fortunately, the proprietor had had a very ugly hare-lip successfully operated upon by Dr. Smith, and my servant jogged the man's memory. These two were baptized—fruit reaped from another's sowing. The next day a start was made for

the north station—a rough journey, indeed. The summer rains had destroyed the road, so the carts had to make one for themselves, which means avoiding any rock or holes that are more than two-thirds bigger and deeper than the cart itself. The other ruts, water-holes, stones, and small pieces of rock the cart rumbles over, and the miserable wretch inside holds on for dear life, continual fear of a terrific jolt dividing his attention with surmises as to the relative horrors of death by being pitched out of the cart or from the rupture of some internal organ. Still the recompense is found at the end of the journey. It was a joy to meet the Christians as they welcomed our arrival; there was no little warmth among them. There was a good roll of inquirers and applicants for baptism. One old man, one of the latter, was overjoyed that he happened to have come to town on business, or he would not have heard of the pastor's arrival there. He immediately sent off word to his two nephews, thirty-five miles away, and these men turned up the last day of our stay, and sat down at once after their long walk and repeated the Catechism from memory. One of these men was, until he heard the Gospel a year since, a fortune-teller and geomancer. He gave up his profession as being sinful, and went to farming; and though for sixteen years he has led a comparatively idle life, he has undertaken the harder but more honest occupation cheerfully.

I cannot go into the history of the twelve persons chosen out of forty or more inquirers after baptism. To give them thus the rite of baptism after many months of probation was a great joy to me. The little rooms were found too small for Christians, inquirers, &c. Two rooms were crowded, while the preacher had to occupy the intervening doorway. On week-days the doors were thrown open to all, and daily, for seven hours, the Gospel was preached by missionary and helpers alternately, and medicine was dispensed to a continually changing crowd. The people listened more attentively than formerly. All the benches being full, they sat on their heels upon the floor, assenting verbally now and then to the force and reason of our arguments. To us all it was a time of glad reaping, for the inquirers' list had considerably increased before we turned our steps homeward. Yet I was disappointed. I had hoped to have seen two Mongols testify to their faith in Christ. They have long learned the Gospel, and privately attested their faith in Christ. But they fear the Mongol prince, who has come back to live at Pei-tz-fu, and who has the power of life and death over them. The neighbouring prince only a short time ago put to death a Mongol who had entered one of the Chinese sects. Still we hope that these two Mongols, with three others, also inquirers, will soon be led to make a stand for the faith. This visit has been a time of reaping, and thus God gives us days of clear shining to cheer our hearts—times of reaping, as well as seasons of ploughing and sowing and weary days of waiting.



A MALAGASY DIVINER.

THE L.M.S. IN MATABELELAND.

A VISIT TO HOPE FOUNTAIN.

MR. R. N. HALL, of Cardiff, the special correspondent of the *Western Mail* in Rhodesia, sends us the following:—

"On Sunday, September 19th, at sunrise, I started out on foot from Bulawayo alone to visit the L.M.S. station at Hope Fountain, some ten miles to the south. In Africa one must not walk much in the sun, so I strolled along amid the rocky kopjies, over veldt and through bush. I fairly lost my way three times, and must have gone an unnecessary five miles. I met no white man, but to any native I met at rare interval I simply said, 'Um-fundes!' (*i.e.*, Mission), and I was put on the right way again. Some of the native tracks are hard to follow; they disappear in sand and among boulders, or in the burnt veldt grass; but by making a semi-circular detour in front, being sure not to forget the point where the track disappeared, it can be struck again, but the greatest difficulty of these tracks is that they are so numerous. Next time I visit Hope Fountain I shall go round by the wagon road and not try the bee track across the country. Once, when I had strayed, I came on a kraal, and the head man sent one of his 'boys'—a young, well-set fellow who stood fully 6 ft. 2 in. in his bare feet, and destitute of clothing, about a mile to put me on the road again. 'Um-fundes!' was indeed a magic word. But it was a quiet and lonely walk, and, save for insects, there was not a sound to break the awe-inspiring stillness. Guinea-fowl, partridges, phow, vultures, I saw, also scores of lizards, and most gorgeous and gigantic butterflies.

"At last the mission buildings appeared in sight, nestling among poplar, syringa, and orange trees, on the side of a rocky kopjie, and overlooking a narrow valley with the greenest grass I had seen since leaving England six weeks before. I was welcomed by Mrs. Helm (the Rev. C. D. Helm being away at Monarch), her daughters, and also by the Rev. and Mrs. D. Carnegie and Mr. G. J. Wilkinson, the lay missionary, and also by the native teacher. I arrived just in time to be present at the conclusion of the morning service, which Mr. Carnegie conducted. The chapel-school is of brick, and will soon require extending, if not rebuilding. The congregation of about eighty, all seated on the floor, sang some of our well-known hymn-tunes, only very much slower than sung at home. I heard that the natives were informed that 'Induna' Evan Spicer and 'Induna' Burford Hooke were to have visited them recently, and there was much disappointment felt at their inability to visit the station. I find the school attendance averages from forty to fifty daily, some walking seven miles to attend. The boys are also taught to use tools and to cultivate the land, while the girls are taught sewing, washing, and cooking. The work of the mission has been greatly retarded, both by the rinderpest and the late rebellion. In the former the missionaries lost their team of oxen; while in the latter their houses were burnt down by the Matabele, though not by the local Matabele, who were friendly to the British, and who were obliged to take refuge in the neighbouring hills of Matoppa. The chapel, however, owing to superstitious fears, was spared. The missionaries also lost their furniture and goods. A grass-fire did considerable damage to the fruit-tree plantation and garden. The mission-

folk became scattered, and now there are but 600 settled on mission land; but the people are only just now returning and settling down.

"In the afternoon I addressed the children, and Mr. Carnegie interpreted. There are two out-stations at a distance of twelve and twenty-five miles respectively. In a few days Mr. Carnegie starts for Solusi, near the Umyegwane Mountain, there to found a new station to be called the 'Centenary station.' I hope to visit him there soon.

"This is the first mission station I have ever visited, but I am sure that even a few hours spent at Hope Fountain would convince the most unbelieving of the absolute utility of missionary work."

THE DEATH OF TWO MALAGASY CHRISTIANS.*

BY last mail you would, I think, receive news of the death of J. Andrianavoravelona. The sad news came after our letters for the mail had been posted, and I sent word at once to Mr. Wills, who had just time to write a line to you, and catch a special messenger to Tamatave. I think it well to write you a few lines now, though there is not much additional information to give. Our friend was sent away from Antananarivo on the 1st of March, and was told that he was to act as chaplain to the Queen, who had been sent off a few days previously. I am told, however, that he never saw the Queen all the time he was at Reunion. On his arrival at Reunion, he was imprisoned and kept in close confinement for six days, during which time he was but scantily provided with food, and that of a very unwholesome kind. The result was that his health was seriously affected and his strength much reduced. Afterwards he was allowed more liberty, and was permitted to change his residence and provide himself with more suitable food. From that time he shared a room with Razanakombana, who, as you know, had been a prisoner there for some time, and his servant (a former slave) was able to cook for the two, and in other ways to provide for their comfort. Razanakombana had an allowance from the Government, as all his property had been confiscated, but J. A. had to provide for himself. By living together, and uniting their means, they were able to provide themselves with more suitable food than they could otherwise have obtained. They thus got on fairly well together, and the health of J. A. was improved, though both he and his friend suffered occasionally from fever, and had to take medicine. This we learn from brief notes on the fly-leaf of the Bible and from the diary which have been brought home by the servant above referred to, as well as from his personal report.

Religious worship was conducted regularly by J. A. during his imprisonment, though he was warned by the Jesuit priest against making too much noise, lest the attention of the people around should be attracted. A hymn composed

* A letter from Antananarivo, dated September 8th, 1897.

by J. A. at this time, and sung occasionally at these services, has been brought to me, which will probably be published in next "Teny Soa." On Saturday, the last day of July, both our friends were fairly well, and the usual arrangements were made for holding the Communion Service on the following day. During the night, however, J. A. was not well, and, not being able to rest in bed, he got up and partly dressed himself, and then walked about in the room for a time, but, not feeling better, he sat down on his box against the wall, and after a short time quietly passed away at 4 a. m. When it was seen that life was gone, Razanakombana and his servant did what was needful to be done in the preparation of the body for burial, and had the room swept and arranged. When that was done, Razanakombana said he did not feel well, and he laid himself down on his mattress, and his servant did what he could for him, but after a short time he, too, passed away. This was at 7 a. m., three hours after the death of J. A. On the following morning (Monday), they were both buried either in the same grave or near together. This is very sad. How is it to be accounted for? I make no attempt at explanation. I leave you to form your own opinion as we have to do. I am happy in believing that both our friends were prepared for the change, and that now their troubles are ended—they have entered on their reward. You knew them both formerly, but perhaps you will more especially remember J. A. He has been, as you know, one of the most, I may say *the* most, active, prominent, able, and useful leader in the Malagasy Church for more than thirty years. He is now deeply mourned, though in a very quiet way. I think he may be classed as one of the "Noble Army of Martyrs."

REALISATION VERSUS IMAGINATION.

I AM at last fully realising what all the imaginings of previous years did not teach me, what the life of a missionary really means. The thousand and one calls on precious time, the multitudinous demands on energy and patience in a climate which certainly is not stimulating, have to be lived through to be thoroughly understood and appreciated. Nothing must be quite beyond the limit of the missionary's comprehension and skill; he must be ready on occasion to doctor the sick, give legal advice, survey land, design chapel buildings, and, in short, to be a sort of hydra-headed creature, combining every profession in his own person. How can one take it all in, thousands of miles away! Moreover, it is only on living in India that one realises the iniquity of its caste system, that could devise a means of keeping grovelling on the earth a great part of a great nation—men kept down, kept under until missionaries came to fight for them, plead for them, and raise them to take their place side by side with their fellow-men. It was "when He came near the

city He wept over it." And only on our coming near can we weep that these things should be, and understand all that these people need. But the time is coming, must come, in answer to many prayers, when even the poorest and most despised of the people of India shall cast off their age-worn fetters and step out into the glorious freedom of the children of God. One feels how much more quickly this end might be accomplished if it were possible to live among the people in close, intimate contact, as is practicable among the so-called heathen of our own land. It seems to me that the first impulse of a young missionary is to take what he deems to be the short road to success—viz., to cut himself adrift from the restrictions of European life, and throw himself entirely into the modes of life adopted by the native population, living in a native house, eating the native food, and wearing the native dress. But he soon learns that this, like many another short cut, is the longest way round; for to say nothing of the grave risks to life and health, to do anything with the people of India you must command their respect, and they will respect you most if you keep to the customs of the country in which you have been born and educated. Everywhere there are open doors, everywhere

"There are longings, yearnings, strivings,
For the good they comprehend not."

How terribly sad that these longings, yearnings, strivings, must be in vain, while money, the only barrier between these lost souls and God, is being recklessly squandered and meanly hoarded in other and more Christian lands. Even the eight new congregations which have been started in this district during the year have no resident teacher to instruct them, and the people, not being able to read the Bible, are entirely dependent for their knowledge of the Gospel upon the occasional visits of lay preachers. Consequently many of the new comers, unable to resist the powerful influences of their daily environment, will inevitably revert to their former heathenism. Oh, how the deadening want of money clips our wings and thwarts our best endeavours!

THOS. W. BACH.

Trevandrum.

AFTER the death, in 1890, of Mrs. Swan, who, with her husband, the Rev. W. Swan, was a missionary in Siberia fifty years ago, many friends desired to have some lasting memorial of her. Mr. Gilmour, in Mongolia, was always considered by Mrs. Swan, and considered himself, as her successor; the work which had so suddenly been cut short by the Czar of that day having been taken up by him when the way again opened for mission work. The veteran missionary and her much younger successor passed away within a few months of each other; and the subscribers desired that their memorial should take the form of help in hospital work in Mongolia. A hospital has been started in Chao Yang, Dr. Cochrane being, within the last few months, placed at the head of it; and the subscribers have now sent £110 to be used in connection with the hospital in a way which will link the gift with the name of Hanna Swan.

A MISSIONARY JUBILEE.

VERY cordial and widespread has been the interest displayed on the occasion of Dr. Muirhead's jubilee of missionary work in Shanghai, August 26th.

On the 25th there was a gathering of native Christians and school children connected with the churches under his own charge; while the Chinese preachers from Mr. Box's country stations were also present. The Shanghai church was decorated with banners and scrolls, presented by these native friends, and inscribed with such quaintly appropriate mottoes as: "For fifty years, as one unbroken day, he has proclaimed the Word of God." "With all his strength he

A deputation on behalf of missionary and lay residents in Shanghai visited Dr. Muirhead for the presentation of a congratulatory address, setting forth the value of his services in China, apart from his always pre-eminent evangelisation of the Chinese, his many years' devoted pastorate of the Union Church, and his ministry among British sailors and other English-speaking classes.

Many a young Christian worker might well have been stirred to enter the foreign mission-field by the sight of the silver-haired veteran, "his eye not dim, nor strength abated," thus cheered by the love and esteem of all around him, and, above all, by the knowledge of many, some "fallen asleep in Jesus," some with us now, who have been



DR. MUIRHEAD'S MISSIONARY JUBILEE.

has run the race and fought the battle." "His life, even to hoar hairs, has been devoted to the service of Christ."

After prayer, singing, and addresses from the native helpers expressive of thankfulness to God and loving regard for their venerable pastor, a veritable love-feast was enjoyed, provided by the native converts, poor though many of them are.

The actual anniversary was one long course of congratulation. Letters and telegrams came from far and near, from "foreigners" and Chinese. The church was crowded from end to end in the afternoon with native Christians from all the Shanghai Chinese churches; and the fervent prayers, united singing, manifold expressions of loving appreciation, made the service memorable indeed.

won by his ministry "from idols, to serve the living and true God."

In the evening, after a dinner, to which Dr. Muirhead was invited by his fellow-workers, he was presented with a beautiful silver flower-stand, in which jubilee gifts Dr. Edkins, a former fellow-worker, still a hearty friend, took part. On a silver plate attached to the stand was inscribed: "Presented to the Rev. W. Muirhead, D.D., on the completion of fifty years of missionary work in China, from a few friends who have been associated with him in the work." This presentation was accompanied by a short address full of sympathy and appreciation, which was read by the Rev. Dr. Edkins, whose friendship for Dr. Muirhead wants only one year of this memorable jubilee, and whose unfailing interest and co-operation in the work of the London Missionary Society is a constant strength to the labourers in Shanghai.

“HIS STAR IN THE EAST.”

“THEY saw the star” outshining in the darkness
 Wherein earth’s kingdoms waited for their King:
 “They saw the star,” and at the sight rejoiced,
 And straight prepared their costly offering.
 And strong in hope and love they took their journey,
 And simple faith that star would guide to Sun;
 Nor doubted, when they found a helpless infant
 In manger cradle, that their goal was won.
 So we, Christ’s servants in this far-East country,
 Watching for daybreak in long-darkened skies,
 May we not see a star of hope foretelling
 Of Sun with healing in His wings to rise?
 And though in Sinim’s land is veiled His glory,
 Our choicest treasures joyfully we’ll bring,
 Incense of praise, and gold, and myrrh of suffering,
 Our love, our life, our all, unto our King.
 Cheering our exile-Christmas with the promise:
 “A little one a thousand shall become”:
 By faith adoring, like those Eastern sages,
 Redemption’s Lord in Babe of Bethlehem.

ALICE JANE MUIRHEAD.

Shanghai.

A SUNDAY IN KWATO.

FROM THE JOURNAL OF MR. W. CROSFIELD.

SIX days after leaving Brisbane we arrived at our anchorage at Samarai soon after dark on Saturday, April 3, and when the officials had come on board, Mr. Abel, from Kwato, followed to receive us.

Next morning, the mission whale boat (the oldest in New Guinea) came over, manned by boys of the mission, to take us over to breakfast. Mr. Abel met us at the landing place, and we had a thoroughly characteristic English breakfast, waited upon by native boys, who showed great capacity for training—the table being decorated by girls, also belonging to the school. Large vases of arallias (which grow wild all the year round) were the chief decoration, but in such a place flowers are always at hand for free use.

After breakfast, the establishment was mustered for prayers, when the children, from four years to twenty—age is rather vague after a certain point—gathered in the drawing room. Mrs. Abel and her cousin, Miss Parkin, led the singing, which was in the Suau language, to familiar tunes; reading from St. Mark, which is the Gospel printed for this district of the mission; prayers, also in Suau, all repeating the Lord’s Prayer in English.

The native service was at eleven, but as the native idea of time is not very keen, it was a decided advantage that the mission-house at the top of the hill gives an opportunity of watching the coming of the congregation across the narrow water between Kwato and what looks like the main land, a

larger island on which most of the people live. All having arrived, we sallied down the hill while a beautiful bell mounted on the sea-shore, which was given by the church at Wandsworth, was rung. The church was closely packed with about 200 people of both sexes, men on one side, women and babies on the other. There is a platform at one end raised about a foot above the rest of the floor, the congregation sitting upon split bamboos set on light rafters and tied together by strings of cane. This floor being open between the canes (on the principle of that of the House of Commons) helps the ventilation—a very necessary provision, as the cocoanut oil, with which all the natives anoint their bodies, has a very strong and distinct flavour, a national trait which varies from the cultured European to the full-blooded negro. Now what can I say of the strange group upon which we looked, and which scrutinised equally the deputation, except during prayer, when every eye is scrupulously closed, more than even in a white assemblage? Nearest to us are the girls and boys from “the house on the hill,” who form a choir. Round the wall on a raised form under the windows on one side are the teachers in their white jackets, sitting like the elders in a French church. The girls are all dressed in a single garment, a brown holland smock with a white frill round the neck—all these dresses made by themselves. One girl, who has been five years in the school, was captured by Mr. Abel at a cannibal feast in the act of devouring a human arm. She is under his care by Governor’s mandate—in fact, a committed girl. The boys wear white cotton singlet and a bright cloth round the waist, brilliant scarlet, with a staring white pattern. The women wear nothing but thick grass kilts, a few varying in colour, some even quite green, being fresh made and not having had time to get dry. As they walk they are like animated hay-cocks, and when they stoop they look like ostriches or emus. A few among them have strings of beads, and from time to time these need sorting out and straightening, just like bonnet strings do. The faces are beyond my power of pen, some of the older ones tattooed, all interesting, their hair frizzed; here and there a close-cropped head indicates a bride, not fever, as you might suppose. The men are more remarkable; there is no clothing to describe, but that does not matter much, as they are all sitting cross-legged, and we see only their hair, face, and shoulders. The great display of hair is by those who make it stand out the size of a guardsman’s bearskin, and there are many of these. They all have the lobe of their ears cut open, so that they may hold their nick-nacks. I heard of one boy who hung his singlet there rather than hang it on his shoulders. The ornamental mashers insert large, bright-coloured shells; carriages of threaded shells beadwise are very common. There is one man who has *blacked* (yes, absolutely blacked) his face, like a negro Nomad; another who has coloured half his face with lime, or, rather, his wife has done it for him. A shell four inches long, like a pencil pointed at both ends, is the ornament one man has chosen to thrust through

the division between his nostrils. Each one, men and women, have tight bands round the muscle above the elbow, but not so tight as to prevent them sticking things inside, a flower or a feather, or, as one old woman has done, the black stump of her tobacco pipe. This is useful if you have no pockets. During the service one of the natives, Kago, was called upon to pray. He came from a distance in Milne Bay, and had been persuaded to stay over Sunday, but was ashamed because he had not brought his Sunday clothes. He fell into the common error of explaining to the Almighty who we were, and then commended us and our business to God.

The congregation did not scatter, for they were over for the day, and had left empty villages, as was evidenced by the howling of the lonely dogs all along the opposite shore. Then there were the strangers to stare at, so they hung about the large coral "place," which is in front of the native houses, standing in a row opposite the church school-house and teachers' house. One longed for propriety to permit one to use the kodak, but that would be a shock to the community. After a time we mounted the hill again up a well-made path, which Mr. Abel had constructed for convenience and to teach his boys work. After service there was a constant coming and going of native men, women, and children, bringing presents of some kind—if only a foot of sugar-cane—to their children in the school. Towards three o'clock the crowd thickens, for there is to be a service at the mission house instead of at the church. Gathering in the verandah we sit at the angle, with men on one side and women on the other; a short service, in which the Deacon Paulo prayed, and hymns were sung; the deputation gave an address, and then the congregation separated, twenty-six remaining for the Lord's Supper, administered as with us, the "cup" being cocoanut milk, carried round by the two deacons. It was one of the most touching services that I ever took part in. The singing was led by Mrs. Abel, with an organette, the music being held by one of two little imps, who stood like a bronze statuette, looking very much like the Imshi girl at Assuan. They both sat as near to the pedals as they could get; but in the morning the larger one slept during the sermon, while imp junior chucked him under the chin, to keep him awake.

Before evening service we had dinner, and then went again to the church for the English, when Mr. Thompson preached on the story of Jacob, a wanderer in a strange land, finding God was there, "though he knew it not." There was quite a large gathering of traders, people, &c., from Samarai, where the service is usually held, this visit to Kwato being volunteered by the residents out of compliment to Mr. Abel, who officiates for them.

On the hillside is the beginning of a stone church, to be erected by the work of the people themselves, whilst at the top of the hill is a little grave, where Mr. and Mrs. Abel's only child lies. She died at the age of fifteen months, and is spoken of as a most fascinating child.

BOOKS ON MISSIONARY TOPICS.

THE GROWTH OF THE KINGDOM OF GOD. By Sidney L. Gulick, M.A., Missionary of the A.B.C.F.M. in Japan. (The Religious Tract Society.)

THE author of this book is a missionary of the American Board in Japan, who, confronted with the earnest young minds of that extraordinary people in their quest after the true religion, supplies indubitable proof that Christianity is Divine and destined to be the religion of the world. The book, which is ably written, with its carefully-compiled statistics, is not adapted to the Japanese only, but to all peoples, and especially to those who are sceptical about the ultimate success of the missionary enterprise. In fact, it may be designated "an apologetic for Christianity, based on a view of its varied forms of growth, in numbers, in understanding, in practice, and in influence."

All advocates of missionary work will find here a compendium of reliable materials for their use.

IN INDIA; OR, BOMBAY THE BEAUTIFUL. By Rev. George W. Clutterbuck. (The Ideal Publishing Union, Limited, Memorial Hall, E.C.)

MR. CLUTTERBUCK, the writer of this little book, was for three years and a half Senior Wesleyan Chaplain in Bombay. It is dedicated to Lord Reay, who was the Governor of that Presidency when Mr. Clutterbuck lived there. The first chapters are devoted to the City of Bombay, and interesting descriptions are given of its history, buildings, industries, and sanitation. The early and unsuccessful attempts to establish Methodist missions there in 1817 are described, and then the later story of the establishment of the mission in 1886, under the author's superintendence. The chapter on the work amongst soldiers and sailors is of peculiar interest, while those in which the reader is taken in imagination on evangelistic tours and railway journeys over the mountains are very realistic and vivid in their description of scenery and vegetation. The book is well illustrated throughout.

AFRICA WAITING. Price 2s. 6d. (S.V.M.U.)

AN excellent little hand-book on Africa has been published by the British Student Volunteer Missionary Union, entitled "Africa Waiting." It is a compact, well-ordered storehouse of information upon every subject connected with missionary enterprise in the Dark Continent.

The religious, geographical, ethnological, and climatic aspects of this needy field are carefully dealt with. Past successes and failures are brought under review, and the causes, so far as known, are pointed out.

A chapter is devoted to setting forth the two great scourges which have devastated large areas—namely, the slave trade and the drink traffic, and the last chapter deals with the present problem of the evangelisation of Africa. All Protestant missionary societies sharing in this work receive sympathetic and intelligent recognition, and space is found for a sketch of the life and work of the more notable men among them.

A capital map showing the political divisions of the Continent in the present year, and a very complete bibliography of books dealing with Africa, add greatly to the value of the book.

It is the text-book appointed for this winter's study for members of the S.V.M.U., and we feel sure that in it they will find a real treasure-house of useful and reliable information.

ECHOES FROM THE HOME CHURCHES.

THE Ongar Sunday-school had a week-meeting all to itself on October 19th. For many years the Sunday-school has been supporting a child in the Cuddapah Mission, and that evening Rev. J. R. and Mrs. Bacon, who had the care of the child, came to meet the Ongar scholars. This, said the superintendent, was the brightest missionary meeting ever held in Ongar, for the children seemed to feel that the missionaries present and their field quite belonged to them.

WITH the half-yearly meeting on November 5th the Young Women's Missionary Band closed its second year of work. During the year seventeen addresses have been given by members of the Band at Christian Endeavour or children's meetings. Various small services, such as repairing banners, acting as stewards, &c., have also been rendered. Members were asked to volunteer help in making banners and diagrams, addressing envelopes, &c. After some valuable hints on the delivery of missionary addresses, Miss Brockway gave a short account of her work in Madagascar, mentioning, among other things, the value of needlework classes in providing opportunities for sympathetic chat. Miss Neal bade farewell to the Band, of which she has been a member; and after singing the farewell hymn, Mrs. Dawson offered prayer on her behalf. The members were asked to consider a proposition that each one should hold a prayer meeting for those who could not attend the Women's All-day Prayer Meeting on November 11th. Mrs. Dawson said it should be started quietly, and as each one found most convenient; but perhaps it might then be practicable to meet regularly. Some little discussion arose on this suggestion before the benediction was pronounced.

NEWS FROM OUR STATIONS.

PERSONAL NOTES.

CHINA.—The Rev. S. E. Meech expected to leave Peking for Chi Chou, to which mission he has been transferred—Mr. Grant joining the Peking Mission—on September 10th.

INDIA.—Miss Hewlett, of Mirzapur, who went to Almora to recruit, after the strain of administering famine relief, has unfortunately been attacked by typhoid fever, though in a mild form.

AFRICA.—The Governor of the district in which Urambo is situated has deposed the Chief of Urambo and restored the country to Katuga, a son of Mirambo. Mr. Draper says:—"The Governor told me he had now visited every mission station in German East Africa, but he had never seen so large an attendance before, neither had he heard such good singing, as at Urambo."

SOUTH SEAS.—The Rev. S. M. Creagh, of Sydney (formerly a member of the Loyalty Islands Mission), has accepted the Directors' invitation to relieve Mr. Hadfield at Lifu, while the latter takes furlough and carries through the press the Uvean version of the Bible.



Notice to the CHRONICLE'S "Own Correspondents."—

The Editor wishes hereby to thank Missionary Correspondents for facts sent for this column of the CHRONICLE. Perhaps no part of the magazine has proved more useful and stimulating to members of the Watchers' Band and C.E. Societies. Will all missionaries kindly keep this column in mind, and jot down and send to the Editor post-card and other notes of current events in their work? By so doing they will help many.

Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

THE Rev. A. D. Cousins writes from Wuchang:—"The new chapel is completed and is opened. We held our first services in it this morning and afternoon and it is very nice—spacious and comfortable, both for the preacher and the hearers. We had fifty all told. We are praying that God may pour out His Spirit upon us and create a yearning in many hearts for the salvation offered by Christ. We have done our very best to have a "thanksgiving service," but I fear the recent occurrences have affected us all more or less. We have had to excommunicate one of our members. It was such a pity, but there was no other course open for us. He makes the fourth since my coming here. It is very disheartening, but so common out here. This was, I feel sure, present in Mr. Pao's heart and mind to-day. The poor old preacher has had a very severe illness, and was hardly able to speak. He only managed to say a very few words. He is very disappointed with Mr. Liu's conduct. On the whole the services were successful, but had it not rained, we might have had double the number."

AN INTERESTING WEEK. "THE past week," Mr. Cousins continues, "has been interesting in many ways, the most important event being the work connected with the examinations.

The city is still very full. Our ordinary population is 200,000, but with the students and visitors there are quite 20,000 more these days. It is a real pleasure to see the busy life around, and preaching is splendid just now. Our chapel has been constantly full during the month. As was usual, we distributed 10,000 packages of books to the students as they were leaving the

Examination Hall. This involved a night of faithful watching and working. Six of us foreigners and thirty natives assembled on Saturday evening at 5 o'clock in our Fu Kai chapel, and after two short prayers and the Doxology we set to work. The natives took up positions at the three exits from the halls, and we remained in our chapel prepared to do anything we could to cheer and help them. Every hour or so, one or two or the whole of us paid visits to the men. It was a long weary night of expectancy, the silence broken only by the weird howl of

night, but this year it was morning before it was opened. However, we had a capital night, and managed to enjoy ourselves. We were all, without exception, "dead beat." The native brethren had a meal before leaving yesterday (Sunday). I am glad to be able to say that we were treated with the utmost respect and kindness by those in authority. The small officials were most courteous, and the soldiers protected us manfully. The signs of the times are certainly promising, but it is always wise to speak reluctantly about such matters. A movement and a mistake



THE MATAVERA CHURCH AT RAROTONGA.—(See p. 266.)

the dogs and a passing watchman now and then. Unfortunately we were disappointed—having watched all night we distributed nothing, the doors were only opened at about 8.15 a.m. Then business was very brisk, and during the next hour or so many hundreds of books were given to the retiring students. Every student at this test was a B.A. The most awkward part of the whole business was that we had not a remote idea as to the time they would come out. The doors are opened when there are sufficient ready to leave. It is opened three times, and generally during the

may produce a massacre—the Chinese are so changeable. We pray that the 10,000 packages may do much good."

SOUTH AFRICA.

LAST Sabbath (Sept. 19th) whilst we were at breakfast, a tropical thunderstorm were at KANYE. raging without, we were startled by one of those terrible crashes of thunder which, even in the tropics, we experience only now and then—when it seems from the terrible blaze of

light as though the sun had fallen to the earth and exploded on the instant some awful magazine of dynamite close to our very feet. In a few minutes Mr. Lloyd rushed down from the new Mission House to inform us that the church had been struck by lightning, and was on fire. We had not seen it, as the new house hid the church from our view. We rushed up at once, but found it already like a furnace; we dare not approach, for the grass had fallen down in large quantities, and the whole of the seats, organ, pulpit, and desks were alight. I was perfectly astonished, and could only account for the rapidity with which the fire had seized everything in the building by supposing that some of the rafters had been broken, and that the grass with which it was thatched had been thrown down amongst the seats, &c., thus setting them all aflame together. It was our first rain storm, and it found everything as dry as it could be made by months of sunshine, and consequently it burned with such rapidity that we were not able to save a solitary seat. I feel very grieved about it; all our books, maps, &c., in fact all our stock-in-trade, as far as school plant is concerned, are gone, and we are perfectly bankrupt of all but the blackened walls, which stand as securely as the day they were built. I am thankful, however, that it was not the new church. We have that left, and perhaps, when the people return from their gardens, we may have the use of that, if it is not considered too new and pretty for a school, and in any case it will be very inconvenient, seeing that it is seated throughout, and the seats are all fastened down to the floor. However, we shall see what can be done when the children return. The loss cannot be repaired for less than £200. With desks, &c., as before, £250 would not more than repair it, of which we shall not be able to obtain more than a tithe from the people, who are thoroughly impoverished.

J. GOOD.

SOUTH SEAS.

ON August 29th the *John Williams* reached Nanumea, an island of the Ellice A SHIPWRECKED Group, distant 928 miles from Samoa, and PARTY. there the chief item of news was the sad story of the shipwrecked party from Fagalli Tutuila, of whom only eight out of an original twenty-one were found still alive. Some of them were in a very critical condition. From Pone, the present leader of the party, who was by far the strongest of the survivors, was heard the story of their sufferings. The boat left Fagalli on June 17th to go to Manua to take back two young men who had been tattooed in Tutuila. The party consisted of thirteen men, four women and three children. They had with them two baskets of breadfruit, one basket of bananas, and three baskets of coconuts, hoping, as they confidently did, quickly to reach their destination. This was not to be the case; they were blown out of their course and lost all knowledge of their position, and finally gave themselves up to despair, and by day and night they drifted

at the mercy of the wind and waves. With great care they made their provisions last two weeks, and a little later on they caught two sharks, and fortunately rain was plentiful. During the fourth week at sea Pone's wife, Tuloto, gave birth to a still-born child. The whole party were by this time reduced to great straits. They strove to appease hunger by chewing their siapos and the spare wood of the boat. However, eight of their number perished at sea, and over each, as they were buried, the deacon Moeono held a short service. They sighted two vessels, but were too weak to attract the attention of those on board. On the evening of August 16th another of their number had died, and while he was yet unburied their boat passed over the reef at Nanumea, and finally was thrown on the rocks. One poor fellow here met his death, being crushed between the boat and reef as he endeavoured to get on shore. In the morning the stronger ones attracted the attention of the islanders, who received them with great kindness and did all they could for them, but on August 29th, when the *John Williams* arrived, there were six graves in Nanumea; the eight survivors were clothed from the Mission vessel and were taken on board, all reaching Samoa not only in safety, but in much improved condition. Two women, however, are considered by Dr. Funk to be still in a critical condition. The whole party, however, went by the *John Williams* to Tutuila, and it is hoped that with care the lives of all may eventually be saved.

NEW GUINEA.

I HAVE again to write you of another DEATH OF A NATIVE TEACHER. loss-we have just had here in Elema. On Saturday last, August 28th, Turia, our Rarotongan teacher, stationed at Iokea, passed away after only a week's illness. Sunday, 22nd inst., he preached in his church, and seemed in good health. On Monday, at daylight, I found him very ill, and from that moment I had very little hope of his recovery, as I recognised symptoms precisely the same as those that accompanied the fever to which Tarikainga's wife succumbed in March of the present year.

Turia was one, and I think the last, of the first band of teachers that came to Elema; for nine years he worked well against many difficulties in Iokea village, and although at the end of that period there did not appear at first sight much to show for so many years of work, yet during my stay here I have seen over and over again how we have reaped of that which he sowed.

At the end of 1894 he returned to Rarotonga in consequence of ill-health, but the Iokea people persisted in his coming back to them, and after having ascertained that he had regained good health and was anxious to come back to his work, I requested him to return, which he did at once, and began work again at the beginning of this year.

During these eight months of work he has had the joy of leading eleven into church fellowship, and had he lived

another ten days he would have had the further joy of seeing eight more added to his church. These months have been as the crowning time to his life's work, the compensation for all the dark days of the past, and the constant plodding on against the darkness of heathenism, but Turia is dead, and, thank God, he knew how to die.

His last words were, "My work is done," and thus he passed away, convincing those of us who waited for the end that death had no sting for him, and the grave no victory over him.

The Polynesian missionaries have seen, and no doubt still see, how great a reality is the Gospel of Jesus Christ in the lives of their islanders, but they cannot see it put to the test as we can here. Far away from their islands and homes, a little band with one and another falling out of their ranks, and yet the one holy purpose ever remaining with those who are to continue the work—viz., Papua for Christ.

It is not an easy task to have to write you now and again of co-workers being taken from us, but it is a pleasure to be able to bear such testimony to the noble lives that are so freely given to the Master's service in this land.

J. H. HOLMES.

PRIZE ESSAY.

THE Saxon Missionary Conference, whose object is to awaken and cherish interest in foreign missions in the church at home, is now offering, in conjunction with the Preachers' Association of the Lower Erz Mountains, a prize of 1,000 marks (£50) for a scientific treatise on the following subject: "A treatise on the fundamental, religious, and philosophical ideas of the Hindoos, drawn from the Vedas, Upanishads, and the Brahminical (especially the Vedantic) philosophy, and a criticism of the same from the Christian standpoint." The essay, which can be written in German or English, must not exceed twenty printed sheets, the size of Oldenberg's "Religion of the Veda." The author will retain the copyright. But if it is written in German, the Missionary Conference retains the right to translate and publish it in English. The manuscript, which must be so written as to be easy to read, must have a motto, which must correspond to an accompanying sealed letter containing the name, address, and profession of the writer, and must be sent before the 30th of June, 1899, to the "Vorstand der Sächsischen Missions Konferenz, Z. H. des Missionsseniors R. Handmann, Leipzig, Arndtstrasse 22." Full particulars may be had on application to 14, Blomfield Street, E.C.

MR. A. J. GOULD, of Kuruman, who has just returned to his work, writes, on the eve of departure, a letter of appreciation and thanks for the benefit and comfort he and his family have experienced during their furlough in the missionary houses. Mr. Gould has occupied both the Gilmour House at Clapham and the Livingstone House at Stamford Hill, and speaks in terms of sincere gratitude for the boon they have been to him.

THE FIELD IS THE WORLD.

THE splendid and almost unparalleled work done by the Church Missionary Society in Uganda has been inevitably interrupted during the recent revolt. Some of the missionaries were in a position of grave peril for a time, but in God's great goodness all the workers have been preserved in safety. Many of the native teachers have been called off to accompany the troops to the war. The *Intelligencer* for November contains most interesting letters from Archdeacon Walker and Dr. Cook, of Uganda, giving full particulars of the revolt.

THE Uganda Book Society is in a very flourishing condition. During the last eight months 13,200 Bibles and portions have been bought. Twenty thousand natives can now read the Bible. The receipts for books during the past four years have amounted to £3,000, two-thirds of which have been received from Uganda. This represents an average of £500 a year paid by the Christians of Uganda for Bibles, Prayer-books, &c., a truly wonderful fact to be said of a people whose civilisation has not advanced beyond a currency of cowrie shells and cloth.—*Church Missionary Intelligencer*.

ABOUT 250,000 slaves were set at liberty by the decree for the abolition of slavery recently issued by the Sultan of Zanzibar. This momentous reform is largely due to the exertions of the Bishop of Zanzibar and the missionaries of the Universities Mission.

THE Netherland Missionary Society this month celebrates its centenary. In 1797, under the founder, Johann Van der Kemp, it commenced its operations in friendly relations to the London Missionary Society. Early in the present century these two Societies jointly sent missionaries to South Africa and to Java, but the work was soon given up. A little later they began work together among the Moluccos Islands. The N.M.S. did noble work for many years, but discontent sprang up in 1858, and occasioned the formation of four Missionary Societies, viz., the General Missionary Society of the Reformed Church, the Dutch Missionary Union, the Dutch Reformed Missionary Union, and the Utrecht Missionary Society. In 1894, the first and third of these Societies were united. In 1882, the Dutch Lutheran Missionary Society was also founded.

A PATHETIC story attaches to a Gospel now published in Matabele by the British and Foreign Bible Society, says the *Church Missionary Intelligencer*. Mr. Thomas, who had once been connected with the London Missionary Society, and was working in Matabeleland, made a translation of the New Testament, which he completed the day on which he was attacked by an illness of which he died. During his last hours he was much troubled by fears lest his work should be in vain. His wife, to comfort him, undertook to have the translation printed. She drew out of the bank the sum of £100, the savings of her lifetime, and with it had printed 500 copies of the book. Of course, since there was no one in the printer's office who knew the language, many mistakes were made. Mrs. Thomas gave away fifteen copies, and three were sold. The rest were stored at

Shiloh, her husband's mission station. During the revolt the Matabele stole these copies, and used them as headgear. A friend of the Bible Society in Natal heard of all this, obtained what is probably the only remaining copy of the version, and sent it home. The Bible Society agreed to purchase the copyright, and propose to issue a tentative edition of one of the Gospels, and will proceed with the revision of the whole of the New Testament if competent scholars pronounce it to be advisable.

ANNOUNCEMENTS.

DEPARTURES.

Miss HELEN DAVIES, returning to HONG KONG, embarked at Genoa, per North German Lloyd steamer *Bayern*, October 19th.

Mr. R. M. GIBSON, M.B., C.M., appointed to HONG KONG, embarked per steamer *Arcadia*, October 22nd.

Mrs. BAYLIS THOMSON, returning to NEYOOR, TRAVANCORR; Mrs. M. PHILLIPS, returning to MADRAS; Mrs. M. THOMAS, returning to VIZAGAPATAM; Rev. T. W. BACH, returning to TREVANDRUM, TRAVANCORR; Miss ALICE ASHTON, returning to CALCUTTA; Miss LLOYD and Miss PEPPER, appointed to CALCUTTA; Miss THORN, proceeding to BERRHAMPTON; Rev. S. NICHOLSON, appointed to GOOTY; Rev. N. C. DANIELL, appointed to CUDDAPAH; Miss BUDO, appointed to JAMMULAMANUGU; embarked per steamer *Massilia*, October 22nd.

The Rev. F. F. LONGMAN, transferred from Almora to BENARES; Mrs. R. J. ASHTON and two children returning to KACHEWA (embarked at Marseilles); Mrs. OAKLEY and child, returning to ALMORA; Miss WAITT, returning to MIRZAPUR; embarked per steamer *India*, October 29th. [Mr. S. MASSEY, of Manchester, proceeding to India on a visit to some of the mission stations of the Society, also sailed with this party of missionaries.]

The Rev. W. G. BROCKWAY, B.A., Mrs. Brockway, and child, and Miss L. J. ROBINSON, returning to CALCUTTA; and Miss MORRISH, proceeding to CALCUTTA; embarked at Liverpool per steamer *City of Vienna*, October 30th.

Mr. A. J. GOULD, Mrs. Gould, and four children, returning to BECHWANALAND, embarked per steamer *Avondale Castle*, November 5th.

Miss MILLER, returning to AMOY; Rev. W. N. BITTON, appointed to SHANGHAI; Mr. E. F. WILLS, M.B., C.M., appointed to KING SHAN; Mr. W. H. GELLER, appointed to HIAU KAN; Miss NEAL, appointed to CANTON; and Miss CANE, proceeding to AMOY; embarked at Southampton per North German Lloyd steamer *Prinz Heinrich*, November 9th.

The Rev. J. R. BACON and Mrs. Bacon, returning to GOOTY, embarked per steamer *Manora*, November 12th.

ARRIVALS.

The Rev. W. J. EDMONDS, Mrs. Edmonds, and two children, from MADAGASCAR, per steamer *Lismore Castle*, October 20th.

BIRTHS.

HAILE.—On September 3rd, at Fianarantsoa, Madagascar, the wife of the Rev. J. H. Haile, of a son (William Kenneth).

WILSON.—On September 16th, at Chung King, China, the wife of the Rev. J. W. Wilson, of a daughter.

BEGG.—On October 17th, at Bhowanipur, Calcutta, the wife of the Rev. A. P. Begg, M.A., of a son.

MARRIAGE.

SIBREE—HELPS.—On November 11th, at Queen's Road Congregational Church, Forest Hill, S.E., by the Rev. J. Guinness Rogers, B.A., D.D., of Clapham, assisted by the Rev. John Cottingham, the Rev. James Wilberforce Sibree, eldest son of the Rev. James Sibree, Principal of the L.M.S. College at Antananarivo, Madagascar, to Gertrude, youngest daughter of John Arthur Helps, of Wood Vale, Forest Hill, S.E.

DEDICATION SERVICES.

On Sunday evening, October 17th, a missionary dedication service was held in Morningside Congregational Church, Edinburgh, under the presidency of the Pastor (Rev. D. Caird), when Mr. E. F. WILLS, M.B., C.M., was set apart for medical missionary work at King Shan, in connection with the Hankow Mission, China. The Rev. G. Cousins, Acting Foreign Secretary, having described the field to which Dr. Wills had been appointed, Dr. Wills gave his reasons for becoming a medical missionary. The dedicatory prayer was offered by the Rev. E. Alport Wareham. Mr. Caird then spoke to the missionary-designate, and an interesting service was closed by the benediction. It is an interesting fact that Morningside Church, during the ten years of its existence, has had no less than twelve such services in connection with its members leaving for the mission field.

A DEEPLY interesting service was held on Monday, October 18th, in the Abbey Close United Presbyterian Church, Paisley, on the occasion of the departure of Mr. R. M. GIBSON, M.B., C.M., for Hong Kong. The Rev. A. Henderson, LL.D., presided and opened the service. The Rev. D. McLean, B.D., of Alloa, read the Scriptures. The Rev. G. Cousins, Acting Foreign Secretary, gave a vivid description of Hong Kong, as a field for medical mission work, illustrated by about a dozen limelight views; Dr. Gibson addressed the congregation; the Rev. E. Alport Wareham offered the consecration prayer; Dr. Henderson delivered a tender and impressive charge to the missionary-designate; the Rev. Mr. Cherry, a school-fellow and fellow-student of Dr. Gibson, spoke some hearty words of congratulation and commendation. The Rev. J. Porteous, B.D., pronounced the benediction, bringing to a close a deeply-interesting service.

A DEDICATION service was held at Saffron Walden Congregational Church, on October 18th, in connection with Miss MAUD PEPPER's departure for mission work at Calcutta. The Rev. E. Hamilton, of Southend-on-Sea, presided. The Home Secretary (the Rev. A. N. Johnson, M.A.) described the field of labour to which Miss Pepper had been appointed. Miss Pepper having made a brief statement, the Rev. John Eames, B.A., of Cambridge, offered special prayer on her behalf, and her father (the Rev. Henry Pepper, pastor of the church) delivered the valedictory address.

ON Wednesday evening, October 27th, Miss MABEL L. NEAL was set apart as a missionary at a public dedication service at Abney Congregational Church, Stoke Newington, London. The Rev. T. Dixon Rutherford, M.A., presided, and offered the dedicatory prayer; Mr. F. R. Smith, superintendent of the Sunday-school, gave an interesting summary of Miss Neal's varied work in connection with Abney and its mission; the Rev. H. R. Wells, of Canton, described the field of labour to which she is going; Miss Neal, in a touching and beautiful address, related how she had been led to become a missionary; and the Rev. George Cousins, Acting Foreign Secretary, delivered a short charge to her. The service was well attended, and was impressive throughout.

A SERVICE for the dedication of Mr. WILSON H. GELLER to missionary work at Hiau Kan, Central China, was held at Christ Church, Westminster Bridge Road, London, on Thursday, November 4th. The Rev. F. B. Meyer, B.A., presided, and delivered the charge, based on Malachi ii. 4-6. The Rev. George Cousins, Acting Foreign Secretary, gave a description of Mr. Geller's future sphere of work, and the Rev. James Douglas, M.A., of Harley College, Bow, offered the valedictory prayer. The service was impressively concluded by the whole congregation joining hands and singing, "Blest be the tie that binds." Several of the new missionary's fellow-students were present on the platform.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the Rev. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is destined for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the Rev. GEORGE COUSINS, Editorial Secretary, 14 Blomfield Street, London, E.C.

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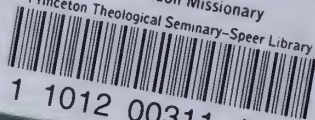
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